

Zion's Herald

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

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LETTER FROM MICHIGAN.
The many friends of Rev. H. S. White, formerly a member of the Providence Conference, and now stationed at Ann Arbor, will sympathize with him and his wife in the loss of their only daughter, Aida Electa, who, at the early age of 8 years, died Feb. 28, in the triumph of severe pain. Her death is the triumph of the Christian over pain and death. It is supernatural, and unanswerable proof of the presence and power of the Holy Spirit. A few weeks ago little Aida, then in perfect health, offered herself to the church for membership on probation, in company with several others, mostly adults. This was without the prompting of others, and to have denied her would have been to deny the work of the Holy Spirit. She was not only a precious child and sister, but a person whose rugged and strong, and with every prospect of a long life. Was it not her good angel that prompted her to take this step? It should be too late? Certainly the Holy Spirit was her teacher. Her pain was intense, but in the joy of the heavenly, she frequently smiled, and expressed the fondest affection for her parents, and for her Saviour. She had but one desire—earnestly affection blending with the heavenly—and that was, that her mother might accompany her; but when told that this could not be, she said, "I will wait for you in heaven, close by the gate!" Nearly her last moments were employed in attempting to sing.

"I want to be an angel,
And with the angels stand."
How wonderful is the grace of God manifested in how young! Who will deny that childhood piety is real?
Centenary movements in Michigan are succeeding better than was generally anticipated. Detroit will probably contribute from \$20,000 to \$25,000, and many of the churches will be liberal. But this is a church building epoch in Michigan. The societies are outgrowing their first houses of grave, and erecting new edifices. Many societies are greatly burdened, and are succeeding nobly. The new church in Ann Arbor, for instance, will cost \$60,000, and be the best, out of Detroit, in the State. All the churches now going up are built in good style, and are creditable to the good taste of the people. Centenary addresses are systematically made all over the State, according to plans of appointments made out by the presiding elders, bringing every minister into the work, and calling upon others beside the pastor in every appointment. The subscriptions will be taken on some Sabbath thereafter.

General sweeping revival, which many have been expecting, has not yet come. "The kingdom of God cometh not with observation." Still many churches in this State are enjoying a good, healthy growth. A gentle work of grace has been enjoyed in Ann Arbor, in the Methodist Church, leading perhaps half a hundred souls to Christ.

The State University continues to prosper. The number of its students has now reached 1200 and more, in the three departments, Literary, Medical and Law, all of whom are young men, many of whom returned soldiers, have taken up to the Brigade General. It is a pleasing sight to see them all together, filling alone the largest audience room in the city.

Manufacturing interests are increasing in Michigan. There is a certain party here who hate New England, who are accustomed to prate about the "New England manufacturers," as though it was impossible to peg a shoe, or weave a yard of cloth west of the Lakes. A new era, in this respect, is dawning. Wonderful factories are being introduced. The next census will place Michigan high on the roll of the manufacturing States.

The people of Michigan, in common with all the North, have full enough of the spirit of vengeance with reference to the late rebels, and are not inclined to that charity which recognizes anything good in the people of the South. They are united in feeling, and by a large majority intensely opposed to the spirit of slavery. And yet the black man here cannot vote. It is doubtful whether indeed a majority to-day would favor permitting the colored man to vote. They would not desire that the privilege should be granted in the South, if they could only feel satisfied that in any other way the freedmen would be protected, and treated as citizens.

It is eminently desirable for the moral and intellectual good of the people, as well as for the safety of the nation, that the great question be settled in some way, so that we may as a nation be emancipated ourselves from this everlasting political discussion, which interferes with thorough culture and genuine religion, and produces superficiality in thought, and neglect of the highest interests of body and soul. What will the people be for enough advanced to do right and leave the consequences to God? Not till then shall we have peace or safety.

There is a project on foot here to start a new Methodist paper, probably to be called "The Michigan Advocate," to be published in Detroit, and to be managed after the plan of Zion's Herald. History is always repeating itself. The same causes that prevented the New England churches from satisfaction with the New York paper, and induced them to re-establish the Herald, prompt the brethren here to start a paper. A State like this desires an organ that will appreciate its own interests, and present them in the proper perspective—not condensed to about one tenth of a unit, and viewed as though thousands of miles away. There will yet be several more church papers started in this country, as its resources develop, or the great central organs will have local counterparts of news, and discussions to suit the several localities.

We hear "The Virgin's Waltz," by Rev. Gilbert Haven, spoken of by careful critics as a superior book of travels. He is one of the few American authors who, like Carlyle and Emerson, has a style so characteristic as to be easily recognized when anonymous, wherever met, whether in the editorials of several of the leading papers, or wherever the productions of his prolific pen appear. Spontaneity is an essential element of eloquence, and no writer of the day has more of it, with less of the artificiality of allusion, and freshness of thought, and vivid earnestness, especially on the great subject of equal human rights, makes his writings eloquent and powerful. We hope his first volume will not long be his last.

The New England Biblical Institute enterprises great expectations and hopes abroad. All rejoice to know that our oldest theological school is to be re-established and strengthened in Boston. It is a prime necessity to the New England of the future, and no opportunities for a secular education are so abundant, the church should have first class schools for the ministry. We are sure that the great efforts of the Centenary enterprise should be to make her theological schools strong, and adequate to present demands. E. O. H.

the burden of supporting the Presiding Elders. In reply I will point out the fact that with five districts there will be a larger average number of members to each district to share its burdens than either in 1840 or in 1850. The following statement will make it evident:

Members in the New Eng. Conf.	Districts	Average members to each district
1840	350	8,373
1850	13,721	4,340
1860	20,077	4,016

But if it be said that the salaries of these officers are more than in 1850 or 1840, I reply that there are, on the average, nearly 600 members to each district to pay them. And, besides, the pecuniary ability of our people is immeasurably greater than at those former periods.

In addition to the above statements I will further add, that the burdens of the five proposed districts will rest on a much larger number of members than many of our Conferences; the average per district being as follows:

ment Conference,	2664 members.	A little longer yet, a little longer,
st Maine "	8567 "	Life shall be thine; life with its power to will;
Oneida "	8154 "	Life with its strength to bear, to love, to conquer,
entral Ohio "	2835 "	Bringing its thousand joys thy heart to fill.
ncinnati "	3918 "	A little longer still, and heaven awaits thee,
inois "	2934 "	And fills thy spirit with a great delight;
But the New England Conference, with its five		Then our pale joys will seem a dream forgotten, Our sun, our day, and our earth, and our

But the New England Conference, with its five districts, would average 4016 members to each district. These, Mr. Editor, are some of the facts which have a bearing in this question, in the light of which we are called to take

A STEP FORWARD.

For Zion's Herald.

REFORMATION AND AMUSEMENT.

MR. EDITOR:—There was some objectionable features in a very good article published in the Herald this week over the signature of a "Layman," who takes very strong ground in favor of festivals, circles, etc. Layman represents those who "honestly" disagree with him as "bigots," "illiberal," "narrow minded," and says, "carry into operation the disciplinary rules of the religious strict constructionists, and you at once divide the church." This and more of the same needs no reply, only I would just ask which is the safest course, to go by the Bible, the Discipline, and the old landmarks our fathers set up, or to run after new inventions?

My chief objection is to a reason why so many of our "honest" members absent themselves from these "social gatherings." It is because they "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." It is because our people run to an extreme and make their amusement sinful instead of innocent. Let us give a few examples, so far as my knowledge extends—gambling is carried on to a very great extent in our festivals. Old folks are mistreated, which has a direct tendency to prejudice young people against them. Filiality, joking and jesting, are carried to so high a pitch that the world's people say there are no others that can get up so great a frolic as church members. I am credibly informed that in a town not far from here, a late Methodist festival ended with a social dance.

Once a few young members of my class went for three weeks, and when the leaders and others tenderly admonished them, that they were taking a wrong course, they were astonished to find they were such old fogies. "Why," say they, "our preacher says young folks need amusement, and must have it and will have it." Now I would say that the preacher never intended to give so much license as this, and it is risky to give any license in these things, for our young folks will go far enough without. But the most astonishing thing of all is, that people when they become men and women do not put away childish things. There is too much foolish talking, joking and joking amongst our preachers and people. These things are "not convenient," and only tend to bring death to the soul. "The end of all things is at hand, be ye therefore sober, and watch unto prayer." "Exhort young men to be sober-minded, as the grace of God teaches us, that we should live soberly, righteously and godly in this present world." Our excellent Discipline enjoins upon our preachers to "avoid all lightness, jesting and foolish talking."

Dear brethren in the ministry, suffer a word of exhortation: You who have attended faithfully the festivals, circles, picnics, etc., how long is it since you read our general rules, either in your congregation or society, which the Discipline requires to be read five times each year? Is it not a fact that the private members of our church keep our rules as though they were a dead letter? May God help us, preachers and people, to aspire after holiness more than we do after vanity.

CLARK LEADER.
Claremont, N. H., March 8, 1866.

LETTER FROM PORTLAND.

MR. EDITOR:—Last week was devoted to the city of the Freedmen's Fair. A few months ago the Portland Freedmen's Relief Association was organized, and the society resolved to support twenty-five teachers, who should labor among the "nation's poor" at the South. To procure the needed funds the managers of the Association decided to have a fair, and they appealed to the public for assistance. A cheerful response was given, for our community is deeply interested in the great object of the Association, to elevate the degraded. Ample preparations were made to furnish an attractive exhibition so that money could be freely drawn from the pockets of the generous. The churches vied with each other to make an attractive display of elegant merchandise, abundantly filling all the space allotted to them for this purpose; while with good-natured rivalry the different denominations endeavored to excel in supplying, alternately on successive days, the refreshment tables with wholesome food and tempting delicacies.

A room was filled with the generous donations of different merchants and manufacturers, who sent beautiful and valuable specimens of their wares. Collections of valuable paintings, statuary, military trophies, relics and curiosities were on exhibition. A vast number of the room which could be afforded in our spacious City Building. This, you know, was originally designed to furnish ample accommodations to the Legislature of Maine when the seat of government should be restored to the "Forest City." Day after day, and evening after evening, our magnificent hall was crowded to its utmost capacity by a thronging multitude. The whole was a decided success, and the net result of the fair will be more than ten thousand dollars.

All seem highly gratified, except a few covetous grumblers afflicted with negro-phobia, who think the poor whites may be neglected, and are ready like their prototype of old to say, "To what purpose is this waste?" The teachers selected by the churches who have been sent out from this city last year, will be adopted by the Association.

There is an interesting manifestation of religious interest in several churches in the city. There is

quite a revival spirit at Pine Street Church, and frequent conversions. A series of evening meetings has been commenced at Chestnut Church, and promising good results. We are all rejoicing in the intelligence of revivals in other portions of our beloved Zion.

WAITING.

A little longer yet, a little longer,
And violets bloom for thee, and sweet birds sing,
And the blue blossoms, where soft winds are blowing,
Shall murmur the sweet promise of the Spring.

A little longer yet, a little longer,
Thou shalt behold the quiet of the morn,
While tender grasses and awakening flowers
Send up a golden tide to greet the dawn.

A little longer yet, a little longer,
The tenderness of twilight shall be thine,
The rosy clouds that float o'er dying daylight,
To fade till trembling stars begin to shine.

A little longer yet, a little longer,
Shall starry night be beautiful to thee,
And the cold moon shall look through the blue silence
While floating gently o'er the sea.

A little longer yet, a little longer,
Life shall be thine; life with its power to will;
With its strength to bear, to love, to conquer,
And its joys thy heart to fill.

A little longer still, and thy life shall be
And fill thy spirit with a great delight.
Then our pale joys will seem a dream forgotten,
Our sun a darkness and our day a night.

A little longer, and thy heart, beloved,
Shall sing in heaven's choir, and thou shalt see
Angels and saints await thee, and God needs thee;
Beloved, can we bid thee linger here?

THE MORE EXCELLENT WAY.

In our last paper we sought to show the great-ness of the case as revealed in its three-fold form in the State, Society, and the Church. We showed that the removal of slavery by the hand of Omnipotence had brought us face to face with the great question of the "more excellent way." We showed that the removal of slavery by the hand of Omnipotence had brought us face to face with the great question of the "more excellent way." We showed that the removal of slavery by the hand of Omnipotence had brought us face to face with the great question of the "more excellent way."

First, the colored people desire the separation. Second, the policy is employed in order that they may not be so easily won to the cause of their white neighbors, if they happen to be the exclusive proprietors.

All these are answered by the question, Is it expedient? The church is a religious body, and should be guided by the principles of expediency, for the sake of expediency is also the basis of expediency, for the sake of expediency is also the basis of expediency.

That the colored brethren desire a separation may be partially true, though it is far from being entirely so, and that because the whites will not give up their position, and that even those who profess to be for the separation, are not for the separation.

The New England Conference, I doubt not will be a great blessing to the colored people, and will be a great blessing to the colored people, and will be a great blessing to the colored people.

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4. The Christian's reconciliation, by Rev. Mr. Alden.
5. The wilderness of nominal Christians, by Rev. Dr. Webb.
6. The spread of the gospel in the city among the poor and those who habitually neglect the services of the Sabbath, by Rev. Dr. Doster.

7. The Christian's duty to work for the saving of souls, by Rev. Mr. Bingham.
8. Revivals of religion, by Rev. Mr. Todd.
9. The duty of daily secret prayer and daily study of the Bible, by Rev. Mr. Manning.

10. The duty of Christians to unite with some church, and the duty of church members to unite with the church where they steadily worship, by Rev. Mr. Fay.
11. The divine sovereignty in its relation to human salvation, by Rev. Mr. Baker.

We are convinced that the services of the Lord's Day ought to be considered as above all other church and means of grace, and that our churches should keep God's Sabbath holy, and reverence His sanctuary, by attending on both the services usually held. We know that these great duties are too much neglected.

We believe that it is desirable that the pastors should select subjects for their sermons such as the present hour seems to demand, and we recommend great plainness and distinctness in preaching upon those grand and solemn doctrines of the Bible: man's total alienation from God; His divine justice; the eternal punishment of the wicked; the new birth; salvation through faith in Christ. These prime truths of God's word, and Christian and awful warnings against a nominal and merely formal Christianity should be preached afresh without any compromises with pride, heresy or worldliness, and God's ministers should not require counsel or need to suggest reforms.

We recommend that every means should be taken to bring about a more fraternal union and practical sympathy and co-operation between all our churches in the city. A more familiar intercourse and more frequent associations will bring about more fraternal union and practical sympathy and co-operation between all our churches in the city.

We need a higher faith in the prevailing power of prayer. It is a thousand times more powerful than we realize. We need a more earnestness in prayer for the manifest presence and power of the Holy Spirit in all our churches.

We are disposed to believe that much of the present revival is the result of the Holy Spirit, and that the solemn impressions of the Sabbath are effaced. We therefore recommend that each church should increase the number of its secret prayer meetings; and that for the present these meetings should usually be devoted to prayers for the Holy Spirit and for the conversion of the impenitent. We suggest that the same efforts should be made by Christians to induce the unconverted to attend these meetings.

We recommend that every church should have a competent and experienced Christians should be appointed to visit the members, for the purpose of conversing with them on the subject of personal religion, for their mutual prayer, and for the purpose of encouraging and quickening, and the unfaithful may be won back to duty and their regular attendance at the meetings of the church. Simultaneous neighborhood prayer meetings, or a special church prayer meeting, might profitably close the work.

The subject of special meetings in the day time during the week, and of protracted meetings, seems to depend so much upon the local situation, and the situation in other respects, of our several churches, that we think it best to make this suggestion, that when a church is so situated as to appoint such meetings, it is the duty of all churches, so far as it may be convenient, to co-operate sincerely, and assist them.

We recommend a more general and faithful attendance upon the Sabbath Schools, especially on the part of adults. Every member of our congregations, and especially every Christian, for whom it is possible, should be a member of a Sabbath School, as a teacher or as a scholar. The Sabbath School ought to be employed as a means of drawing children and young people into the sanctuary, and not as an independent and superior instrumentality of grace. We suggest, also, that the Sabbath School should be made less a means of merely instructing the children, and more a means of instructing them and bringing them to Christ; and that every Sabbath School should be bound to use the most diligent and faithful efforts to bring the children to a personal interest in the Saviour.

If any church can procure from among its own members, or elsewhere, a man of God, who can preach in mission chapels, halls or vestries, as lay preachers, under the supervision and with the co-operation of the pastor, we earnestly recommend the employment of such assistance.

In view of the dense and neglected population in the north part of the city, it would be obviously to the Master should our churches endeavor to maintain vigorously our work in that part of the city; while the rapid growth of the city, in our judgment, requires the immediate extension of our work, and the most diligent and faithful efforts to bring the children to a personal interest in the Saviour.

The "result" was unanimously adopted, and a committee, of which Rev. Dr. Webb was chairman, was appointed to carry such arrangements as may be necessary to carry its suggestions into effect.

APPLAUSE.

The desire of applause is deeply rooted in the natural heart, and is a universal and strong as the love of gold. Pursuit of this seems with many the chief end of life, and the chief end of life is the love of gold.

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